

840/2  
K  
EPICTETVS  
his Manuall.

And

CEBES his  
Table.

Out of the Greeke  
originall,

by

IO: HEALEY.

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AT LONDON  
Printed for Th. Thorpe.  
1610.

EPICETVS

his Majesty

Ad

CERTIFICATE

THE

OF THE



JOHN ALBY

AT LONDON

Printed for W. Thorne.

1810.



To a true fauorer  
of forward spirits, Maister  
*John Florio.*



IR, as distressed  
*Sostratus* spake to  
more fortunate  
*Areius*, to make  
him his mediator to *Augustus*  
The learned loue the lear-  
ned, if they be rightly learned:  
So this your poore friend  
though he haue found much  
of you, yet doth still follow  
you for as much more: that  
as his *Mecenas* you would  
write to *Augustus*, Bee as  
mindefull of *Horace*, as you  
would bee of my selfe: For his

## The Epistle.

apprentises essay you procured (God thanke you) an impregnable protection: He now prayes the same Patron (most worthy of all praise) for his iourney-mans Maister-peece: yet as *Horace* to *Vinnius* for his verses to *Augustus*, *Ne studio nostri pecces.*-- And though the land bee the Lords wherein hee most laboured ; yet see a handfull of fruites is falne to your share, who first shewed his workmanship. This *Manuall of Epictetus*, though not *Saint Augustines Enchiridion*, now by hap is the hand, or rather the hand-maide of a greater Body of *Saint*

*Augustin*

## *The Epistle.*

*Augustines* : and hath beene held by some the hand to Phylosophy , the instrument of instruments : as Nature, greatest in the least: as *Homers Ilias* in a nutshell: in lesse compasse more cunning: In all languages, ages, by all persons high prized, imbraced , yea imbosomed. It filles not the hand with leaues, but files y head with lessons : nor would bee held in hand , but had by hart to boote. He is more senceles then a stocke , that hath no good sence of this Stoick. For the translation and translator , to whome better recourse , then one so trauail'd

## *The Epistle.*

in translation; both patterne  
and patron of translators.  
Artificers best iudge of arts.  
Wise they must bee that  
iudge the wise. But a short  
booke would haue no long  
Epistle, more then a small  
Towne a great gate. Where-  
fore as hee desired, I haue  
done: Who rest,

*Yours in true harted loue.*

**TH. TH.**

The life of E P I C-  
T E T V S.

**E**PICTETVS was a Philosopher of the sect of the Stoikes, borne in Hierapolis (now called Haleppo, situate in Phrygia, not farre from Laodicea) : His estate was seruile; according to the testimony of AVLVS GELLIVS in his Noctes Atticæ. For at Rome he was slaue vnto one EPAPHRODITVS, one of NERO's familiars. His life was spotlesse and vntaintable, his spirit wholly secluded that arrogancie of carriage which

other-



## The life of Epictetus.

otherwise stuck as a great blemish in the lives of the most and best Philosophers. For his esteeme, it had that high place in the worlds affection, that his very lampe (beeing but of Potters claye) was bought and solde for fifty pounds sterling. Of this EPICTETVS, you shall finde honorable mention made in LVCIAN, who otherwise was a perpetuall detractor from all the Philosophers, and in generall a professed scorner of Gods and men. And in that place where he mentions him, hee toucheth also at this sale of his lampe, (for thus he writeth in his Dialogue; πρὸ τοῦ ἀπαιδεύτου καὶ ποταὰς ἑλάνια ἀναιμῶν;

that

## The life of Epictetus.

that is, to the vnlearned. engrosser of books: ) Our times (saith he) hath brought forth a man, and I thinke hee is yet alive, that gaue fifty pound for EPICTETVS his earthen Lampe, thinking (be-like) that if hee had but light to study by from thence, that then hee should haue all EPICTETVS his wisdom inspired into him in dreames, and so become parallell to that admired father. Thus writeth LUCIAN. EPICTETVS was wont to affirme, that the scope and extent of all Philosophy was included in these two words: *Ἀνέχεσθαι, καὶ ἀνέχεσθαι*, Beare and Forbeare. In the reigne of

## The life of Epictetus.

**DOMITIAN**, either his  
owne dislike of his tyrannicall  
government, or the Senates  
edict for the expulsion of all  
the Philosophers out of Rome,  
made him depart to Hierapo-  
lis, his native soyle, whence  
afterwards hee is sayd to re-  
turne, and so to make his  
abode in Rome untill the  
reigne of **MARCVS ANTO-**  
**NINVS**, about which time  
hee dyed.

## EPICTETVS

*his Mannall.*

## CHAPTER. I.



**I**N the order of the worlds existence, there are some things naturally subiected vnto our command, and some that exceed it. Of the first sort, is *Opinion, affect, desire, dislike, &* in a word, all actions, whose performance is peculiarly resident in our selues : Of the latter sort, is *the body, riches, glory, sovereignty,* and to conclude, al-

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B things

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things whose perfections  
depend not on our selues,  
but *ab externo*. from w<sup>th</sup>out vs

· C H A P. 2. ·

To The things that are sway-  
ed by our humaine wills, are  
in their owne nature free,  
and surmounters of all lettes  
and impediments what-so-  
euer. But the other from  
whose managing we are na-  
turally seclused, are expo-  
sed vnto all infirmity, slaue-  
ry, and hindrance, and in-  
deed, direct aliens from our  
proper goods.

C H A P. 3. ·

Where-



Wherefore take this generall *memento*, if thou repute those thinges that are naturally seruile, to bee really free, and confound thy proper goods with mixture of those externall ones, thou shalt neuer want woe, but bee driuen by sorrowe and perturbation to giue termes of offence both to God and Man. But if thou prize nothing for thine own but that which is essentially so, and hold all those externall goods, as they are, truly aliens from thy state, thou shalt bee seated aboue the power of all iniury or compulsion: thou shalt haue no

accusation to lay against any man, nor any act which thy will shall not prompt thee to perform: thou shalt stand beyond the reach of hurt, and without the feare of foes. Briefly, thou shalt not tast of the least calamity.

#### CHAP. 4.

If thine affections therefore stand for these happy objects, be sure that thou pursue them with a more then meane alacrity, resolving to omitte some thinges for euer, and othersome but for the present. Mary if thy desires beare a like leuell both

vnto

vnto these, and likewise vnto  
riches, honours and soue-  
raignities; thou maist per-  
haps come short of the at-  
tainment euen of those la-  
ter, because thou standest so  
affected vnto the former:  
but, how-soeuer, thou shalt  
bee sure to loose the first,  
which are the only steps and  
guides vnto all freedome  
and felicity.

**CHAP. 5.**

Wherefore when thou seest  
any distastfull occurrence,  
let it be thy first care to per-  
swade thy self thus: rush this  
is but a phantasie, and is not

as it seemes. And afterwards when thou comdest to examine it more exactly, follow the rules thou hast prescribed vnto thee ; and this especially : Whether this occurrence concerne the things that lye vnder mans managing or no? if it do not, then the case is plaine, it is wholly impertinent to thee.

CHAP. 6.

Remember well that the ayme of appetite, is to attaine what it affecteth, and the maine of dislike is to auoyde what it disliketh. So that to bee frustrated of

what

what wee desire, and to incurre what wee would auoide, are both vnfortunate euent. If therefore thy desires stand at the staues end, onely with those things that are vndoubtedly opposit vn- to those which are at thine owne dispose, thou shalt neuer meete with any motion of dislike, but if thou stand at defiance with death, sicknesse or pouerty, and seek- est to eschue these, thou art in the direct course of calamitie.

**CHAP. 7.**

**Thou shalt therefore re-**



• mouethy dislike from these things that are not in the compasse of our command, and make those the obiectes thereof, which are the essentiall opposites of thole that are vnder our moderation and gouernment. But as for appetite, let it not by any meanes haue accessse into thy thoughts as yet. For if thou affect what thou canst not attaine, thy desires must perforce bee frustrate. But how, or in what measure to affect the true and fit obiects of affect (such things I meane as are at our owne discretion) thou hast not as yet learned. Use onely that

same

same <sup>deceit</sup>, that instinct, which  
attracteth the spirite vnto  
this, and with-draweth it  
from that: but this must bee  
with dilligent restraint, and  
moderation thereof in both  
respects.

## CHAP. 8.

In all thinges that are ei-  
ther delectable, profitable,  
or amiable, be sure that thou  
do first of all examine their  
existence; beginning at mat-  
ters of the least moment; if  
thou takest delight in such a  
pot or glasse, consider that it  
is but a pot, or a glasse that  
thou delightest in: so shall

not the breaking of that,  
breake the peace of thy  
minde. So, if thou loue thy  
wife, or children, consider  
that they are but mortals, on  
whom thy loue is laide, and  
so though they perish, thy  
quiet shall still suruiue.

CHAP. 9.

When thou entrest vpon  
any action, take an exact sur-  
uey of the nature thereof;  
as if thou goe to bathe, ob-  
serue both the necessary and  
the accidentall euent in ba-  
thing, that some are a wash-  
ing, some are a thrusting out  
of the bathe, some rayling,

and

and other some stealing. And to goe surely to worke, propose but this to thy selfe, I will dispatch my bathing, and obserue the direct prescription of nature in this my purpose. And this likewise in all other designs. For this ground being laide, there is no inconuenience cā surprize the vnprovided. For this thou maiest say, I was not onely aware of this, but also resolved before, to follow my determination according to nature, how-so-euer. But if I doe grumble at any euent, then did I not obserue it before it befell.

## CHAP. IO.

It is not the trunesse of things themselves, but mens indirect opinions thereof that fill their bosomes with perturbations. As for example: death is not euil in it selfe: for if it had bene so, *Socrates* would not haue said otherwise: but it is the opinion that men carry of death, which giueth it all the maleuolence it hath. Therefore in our crosses and incombrances, we should doe well to with-draw our accusations from others, and lay them vppon our selues and



our owne misprisions.  
To accuse others in any  
misfortune of our owne,  
is the character of igno-  
rance: to accuse ones selfe,  
intimates some progresse  
in knowledge: but to accuse  
neither our selues nor o-  
thers, argues perfection of  
vnderstanding.

### CHAP. II.

Neuer be proud of excel-  
lence in others: if an horſſe  
should boast of him-ſelfe,  
and ſay I am a goodly beaſt,  
it were ſome-what tollera-  
ble, but for thee to caſt  
forth thy braues that thou

haſt

hast such a goodly horse, is ridiculous, for thou art proud of thy horses person, and goodnesse, not thine owne. What is thine owne then? The vse of obiects: well then, when thou hast the habite of swaying these obiects according to the methode that nature hath prescribed, then boast and spare not, for by that time, thou maiest haue goods of thine owne to delight in.

CHAP. 12.

For as it is in nauigation, if the ship bee landed, and thou goest a shore for fresh

water,

water, perhaps, by the way, thou maiest gather a cockle, or a scallion, or so, and yet notwithstanding thy minde is principally on the ship, and thine care still attentive on the maisters call, at which thou leauest all, and runnest, least thou bee chained and stowed vnder hatches, as they are faine to doe in transportation of sheepe : so in the maine voyage of this life, if thou lightest on a wife, or a childe, instead of a cockle, or a scallion, thou mayest take them without trouble. But if the maister call, then, thou trudget away,

then

then a boord, leauing thy trash, and neuer looking after it: well then, if thou beest aged, beware of wandring far from the ship, least the maister call, & thou shouldst faint ere thou couldst come to bee imbarcked.

CHAP. 13.

Thou oughtest not to wish that all euent should fort vnto thine affection: wisdom would rather aduise thee to wish the euent of all occurents to be such, as they are. Sicknesse is a clogge and a shackle vnto the body, but none to thy

minde

minde vnlesse thou list thy selfe. Lamenesse incombers the legges, but not the resolution. This if thou doe but note in all other accidents, thou shalt finde them all to be rather encombrances, vnto al other things, then vnto thy determinations.

## CHAP 14.

At all occasions, be ready to turn to thine own thoughts, and therein search the proper instructiōs which thou hast concerning the vses of what soeuer befallēth thee: if thou see a beautifull personage, call *Temperance* to hir taske,

and



and thee will come with alacrity. If thou meetest with paines, make thy buckler of patience, which also is the surest shield for the repulse of reproache. Vse but thy selfe vnto this course, and thou shalt bee no more ouer-maystred by appearances.

CHAP. 15.

Let it neuer come forth of thy mouth that thou hast lost any thing: but that thou hast restored it. Thy sonne is dead: why then hee is restored vnto him that lent him thee. Thy

livings

liuings are taken from thee. Why so then, are they not restored? No, for hee was a wicked man that gotte them from mee. Why, what is that to thee, what instruments he that gaue thee them will vse, for the taking them againe? as long as thou hast them, vse them, but as if they were an other mans, and this thou maiest learne by the trauellers vsage of his Inne, and lodging.

**CHAP. 16.**

If euer thou wilt attaine

to any progresse in goodnesse, thou must stand at vtter defiance with such cogitations as these: if I neglect mine owne estate, I shall want whereon to liue. If I correct not my sonne, he will neuer bee good. It is farre better to starue with hunger, and so bee quit at once from the feeling of feare and molestation, then to liue in abundance of all externall goods, with a minde perturbed, and voide of all inward content. And it is better, to see badnesse in ones sonne, then to feele misery in ones selfe.

## CHAP. 17.

Begin at the lowest steppe of the worlds occasions. Is thine oile spilt, or thy farme spoiled? well, suppose this with thy selfe: this I pay for my peace of conscience, and this for my constancie in troubles: nothing is gotten for gramercy. And when thou callest thy boy, presuppose that he will not come, or if he doe, that hee will do nothing as thou wouldest haue him. But euer beware of this, that it lye not in his power to perturbe thy settled quiet at his pleasure.

## CHAP. 18.

If thou ayme at perfection in Philosophy, neuer make bones of being reputed a foole or an asse in worldly respectes: Nor mayst thou professe any knowledge at any hand. If thou seeme wise vnto others, yet distrust it thy selfe. For bee thou well assured of this, that it is an enterprise of extreme difficulty to containe thy determinations in the partes which nature and reason hath proposed, and yet to admit the fruition of things ex-

ternal



ternall : And a thousand to one, that he that respects the one, must necessarily reiect the other.

### CHAP. 19.

If thy care be to keep thy wife, children, friends, and family, in perpetuall fulnesse of health and externall happines, thou shewest thy self a foole, for thou indeauorest to sway those thinges that stand without the compasse of thy power, and to turne external goods into reall ones. Now if thy will be that thy sonne should not runne into enormities, thou art a

foole

foole in that. For thy desire is, that error should not bee error, but of some other nature. But if thy desire bee not to bee frustrate in thy wishes, this may be allowed thee.

### CHAP. 20.

That man is absolute Lord over euery thing, who at his owne pleasure can preserve or deliuer the things which his will is to preserve or deliuer: He therefore that will bee free, must neither desire nor dislike any thing that is in the power of others to dispose of. Otherwise, hee

must

must take the yoake whether he will or no.

**CHAP. 21.**

Remember that this life, is but as a banquet. If any one carue to thee take part of y<sup>e</sup> peece with modesty, and returne the rest : is the dish set from thee ? stay it not : is it not yet come to thee ? gape not after it, but expect it with sober behauour. Beare but this hand on thine affections to thy wife, thy children, dignities, and possessions, and thou shalt in time bee a fitte guest for the banquets of the Gods. But ad-

mitte that a profer of some of those bee made thee : if then thou doe truly despise and refuse it, thou shalt not onely bee worthy to share with the Gods in their banquets, but euen in their glories. By this meanes did *Diogenes*, *Heracitus*, and others, purchase that epithite worthy their reuerend carriage, *Diuine*.

## CHAP. 22.

When thou seest any one lamenting either because his son is gon to trauel, or for some other temporall mishap, bee sure to carry a wary

respect

respect vnto thy self, that the sight hereof breed no alteration in thy thoughts, as to perswade thee that it is those externall goodes that haue brought downe this calamity vppon him: But rather make a distinction with thy selfe, and bee readye to tell thy thoughts this tale: It is not this casualty that afflicts this man ( for had it befallne some other it would not haue afflicted him ) but it is his owne mis-apprehension hereof, that maketh him mone thus. Thus resolved, doe not doubt to minister the best counsell that thou canst afforde to assuage



his passion, to which end thou maist lawfully put on a forme of teares to associate his teares. But bee sure thy minde bee not any way molested, looke to that aboue all things.

CHAP. 23.

Consider with thy selfe that thou hast that part to playe heere on this earthly stage, which thy maister hath vouchsafed to appoint thee: bee it a long part or a short, in a long playe or a short. If hee haue decreed that thou shouldst act a begger, let it be thine endeouour

to represent the imposed person, ingeniously, and industriously. So like-wise must thou doe in the parts of a cripple, a King, or a common Plebeian. It is thy duty to discharge thine appointed part with discretion, but what part thou shalt haue allotted thee, is left vnto the direction of another.

#### CHAP. 24.

If thou obserue any inauspicious signe in the croaking of the Rauens, or such like auguries, keepe thy minde firme against all such

Phantasies, and say with thy selfe, this presage becometh not me, but eyther my body, my state, my credite, my children, my wife, or something that way: but vnto my selfe, all Potentates are fortunate, if so bee I list my selfe. For what-soeuer befalleth, is left vnto mee, to make mine vse thereof.

### CHAP. 25.

The way to bee inuincible, is neuer to contend: for it is not in our power to bee victorious when wee please.

**CHAP. 26.**

When thou beholdest a man high-topt with honors, proud in rich possession, and flourishing in externall felicities, beware that thine eye do not cause thy tongue to call that man happy. For if true tranquillity haue hir seate onely in thinges that lye wholly at our dispose, then must there bee no place there, eyther for enuy or emulation, nor must thy desires flye eyther after Consulshippes nor Kingdomes, but after freedome.

To which freedome there is but one onely way conducteth vs, and that is, *The contempt of all things that are not in our pover to dispose of.*

CHAP. 27.

Remember that hee that shall iniure thee by word, or violence, is not the author of that iniury him-selfe, but the opinion which causeth thee to hold those actions as disgracefull and iniurious. Wherefore when any one derideth thee, know that is but thine owne opinion that suggesteth this to be a derision. And therefore haue an



especiall care to curbe thy minde from too quick assenting to thine eye. Gette but a little time of the object, ere thou giue vp thine assent, and thou shalt haue thy iudgement at a farre easier command.

**CHAP. 28.**

Let thy dayly meditation bee of death, exile, and all other accidents which the world reputeth for calamities. But amongst all, let death haue the first ranke in thy contemplation. So shall thy cogitations neuer bee delected, and so shall thine

affections neuer bee exorbitant.

## CHAP. 29.

Dost thou ayme at the attaynment of wisedome? Then first of all, prepare thy selfe to bee the worldes laughing-stocke, to bee the common place of the multitude of mockers. There will one come with this guird: Oh here is a mushroom Phylosopher! shotte vppe since yesterday: Another with this: Lord sir where light you on this graue statelinesse? But let not statelinesse bee found in

thee : such thinges as shall  
seeme to participate really  
of goodnesse, sticke to them  
as firme as if G O D him-  
selfe hadde fixt thy station  
therein : and assure thy selfe  
that if thou continue this  
course , they that derided  
thee heretofore, will admire  
thee here-after. But if thy  
spirit yeeld vnto their scoffs,  
then doubtlesse shalt thou  
incurre a redoubled deri-  
sion.

**CAMP. 30.**

If ever thou seek to be emi-  
nent, and to satisfie the affec-  
tions of others. know this vn-

doubtedly

doubtedly, that thou hast  
lost thine hold of perfection.  
And therefore let thy rest  
be set vpon this, in all acci-  
dents, that thou art a Philo-  
sopher: which if thou desire  
to make apparant vnto any  
one, giue thy selfe the first  
notice of it, and let that bee  
sufficient.

CHAP. 31.

Let it neuer greeue thee  
to be destitute of honours,  
and places of state: for if it  
bee an euill thing to lacke  
preferment, then haue ex-  
ternall things alike power  
to draw thee into inconue-

nience.

nience, & into vice. Is it thy part then to hunt after dignity? or to wish to be invited to such or such a great mans banquet? O by no meanes. What reproache then can once touch thee? or how is it possible that thou canst want an honorable place, when thou maiest bee Lord and Soueraigne ouer all those goods which are peculiar adhærents to the nature of man? O but I cannot benefit my friends: No? who told you so? It may be thou not canst aide them with money, nor procure them the freedome of the citty: what then? Did



euer man teach thee that these were not the gifts of others , nor excluded wholye from our disposing ? And who will helpe another to that which hee wanteth himselfe ? I but wee intreate you (say they) to vse but some meanes where-by wee may attaine this or that : Well , if I may doe so with-out iniury to mine honesty , my faith, and the high pitch of mine owne thoughts , and that you will shew me how, I wil vse all the meanes I can for you. But if you care not if I lose my true goods to purchase you things only seem-

ing

ing good, is that a part of honest friendship, or of head-long fondnesse? What doe you make choise of? an honest friend, or an heauy purse? If you approoue the first, then assist mee in the preservation of mine honesty, and be not the causes of employing mee in those businessees whereby I should bring all my goodnesse to nothing.

O but I haue yet no meanes to benefite my countrey! As how man? you cannot builde it a schoole, an Exchange, or a Bathe: what's all that to the purpose? the Armorer

doth

doth not store the common-wealth with shooes, nor the sho-maker with armes. It sufficeth euery man to containe him-selfe in his owne vocation. Now if thou perchance should by thine instructions ingraff true goodnesse in some other of thy country-men, shouldst thou not benefit thy country? assure thy selfe thou shouldst: thou art no vnprofitable member in the state then. Yea but what place shall I hold then (saiest thou) in the body politique? Euen what place to euer thou canst with the saue-gard of thy modesty and integrity: but

if thou casheere them to  
pleasure thy country, what  
use shall a good state haue  
of one giuen ouer to impu-  
dence and treachery?

**CHAP. 32.**

Dooſt thou ſee any one  
preferred before thee at  
banquers, in ſalutations, or  
in counſels? well, if theſe be  
good things, thou oughteſt  
to congratulate with him to  
whom they are befallen. But  
if they be euils, greeue not  
that thou haſt miſſed them,  
but remember, that ſeeing  
it is not thy ſtudy to purſue  
 thoſe things that are not in

a mans owne power to dispose of, thou canst not possibly haue those graces allotted thee, that others haue, whose study is all vpon that object. For how shall hee that doth not attend continually at a great mans doore, haue equall place in his fauour with him that doth giue this due attendance? or he that waites not at his heeles, with him that doth? or he that flatters him not, with him that doth? vniust and insatiable therefore should thine affections be, if thou pay not the due price for things that are thus saleable, and yet thinke to haue

them



them giuen thee *gratis*: For admitte this comparison: what's the price of a dish of lettice? say an halfe-peny. Well, one comes, payes his halfe-peny and hath his lettice: if thou pay nothing, and so haue none, doost thou thinke thy selfe in worse place then hee that had of them? no, thou hast no reason to do so, for as hee hath his lettice, so thou hast paid no price. Euen so it is here. Thou art not inuited vnto some great mans banquet? why, nor hast thou defrayed the price that the banquet is sold for: namely praise, and flattery for which the

---

maker

maker there-of setteth it  
foorth to sayle. Pay then the  
price of it, if it like thee to  
pertake of it. But if thou wilt  
not performe the first, and  
yet desirest to enioy the lat-  
ter, thy thoughts are basely  
couetous and deic&d. Well  
then insteed of this feast,  
thou hast nothing. No? yes  
that thou hast: thou hast  
not pleased him whom thou  
couldst not finde in thine  
heart to praise; nor hast  
thou been forced to endure  
his insolence, by eating of  
his viands.

**C**HAP.

## CHAP. 33.

The prescriptions of nature are layde downe apparently, euen in things where of all the world hath one opinion. As for example: if thy neighbours childe doe breake a glasse, or such like, euery one presently can say it was a chance. Why know then, that if it had beene thine owne, that had beene broken, thou oughtest to be perturbed no more, then thou wast at the breaking of thy neighbors. Now ascend from this vnto things of greater moment: thy neigh-

bours

bours wife , or his childe  
dyeth . Euery one can say,  
Why ! wee are all mor-  
tall ; what remedie ! but  
when his owne goes, then  
presently hee bursteth forth  
with, *O woe is mee ! O mee  
most wretched man !* where-  
as in very deed wee ought  
now chiefelye to remem-  
ber how wee stood af-  
fected when wee heard of  
the like casualtie be-fallen  
others.

## CHAP. 34.

As the markes in shoo-  
ting are not sett to make  
the Archer leuell wide : so

like-

like-wise wee see in nature  
there is nothing essential-  
lye euill . If any man by  
chance should fall a strike-  
ing thee, and another stand  
by and let him alone, thou  
wouldest thinke hardly of  
him : and art not thou a-  
shamed then to lette thy  
thoughts bee iniured by  
euery man, and to be gree-  
ued and vexed at the scoffes  
of euery one ? bee aduised  
then, and aduenture vpon  
nothing with-out dne con-  
sideration of the preceden-  
ces and consequences ther-  
of, and then proceed, freely.  
Other-wise thou maist well  
go cheerfully about it in the



beginning ( having not observed the accidents depending there-vpon ) but in the proceſſe of the worke, thou art ſure to bee chaſed from proceeding by ſome diſgracefull obſtacle or other.

CHAP. 35.

Wouldſt thou be victor in the Olympick games? In troth and ſo would I, it is a glory of great eſteeme. But marke what doth ordinary-lye fore-runne it, and what followeth it; and then enter the liſts: thou muſt bee tryed to keepe order, to eate but when needs muſt, to for-

bear

beare all delicacies, to vse  
necessary excercises, at set  
times, to drinke no cold wa-  
ter, nor wine but at prescri-  
bed seasons: briefely, you  
must bee as obsequious to  
your Wraстlers and your  
Fencers prescriptions as  
you would bee to your  
Physitians. And then you  
come to the tryall: where  
the hand perhaps is hurt, or  
the ankle wrested: downe  
you goe in the dust, and rise  
perhaps with your mouths  
full thereof: here maist thou  
get thy skin full of strokes,  
and be ouer-throwne when  
all is done. Consider all  
this wel, and then if you like,

it, turne champion and spare not. If not thou must retire as little children doe, that now play the Wraстlers, now the Fencers, and by and by the Fidler; now they sound the Trumpets, and presently they present the tragedies: Even so shalt thou doe; one while being a wraстler, another while a Fencer, then an Oratour, and lastly a Philosopher: but indeed, directly nothing: but as an Ape doth, imitating all thou seest, and posting in thine affections perpetually from one object to another. The reason is, thou takest no premeditation of the depen-

ces of what-so-euer thou  
goest about, but hurlest on  
vnto action with-out all dis-  
cretion, being wholly sway-  
ed by the leuity of appetite.  
Such a company were they  
who hearing a Philosopher  
say : *O how truly spake Socra-  
tes in this? nay what man on  
earth can speake as hee did?*  
would needes here-vpon in  
all hast, turne flatte Philo-  
sophers.

CHAP. 36.

Man, consider first the na-  
ture of the thing that thou  
intendest, & secondly, thine  
owne nature, whether they

two may hold good correspondence together or no. Hast thou desire to proceede maister in the five exercises? or in Wrestling onely? Why looke vpon thine armes, thighes, and legges, and examine them all well: for these are naturall assistants one to another. Dooft thou thinke that in these courses, thou canst eate, drinke, and abstaine, all in one measure? Thou must labour, thou must watch, thou must leaue thy friends, thou must become an obiect for the very scorn of children, thou must bee debased vnder all



men besides thee in honors, offices, counsels, and in all causes whatsoever: lay these things to thine heart, & resolve with thy selfe whether thou wouldst change thy peace, freedome, and constancie of minde, for these other endowments. If thou wouldst not, then follow the fashion of boyes no longer to bee now a Philosopher, now a Publican, now an orator, & to morrow the deputy of *Cæsar*. Here is no coherence in these things: to be a man fixt, either in goodnesse or badnesse, is a mans part. Thou must either practise thy reason and vnder-

standing, or give all thy service to the world, and the worlds dependances. Thy labor must be employed either abroad or at home: that is thou must either bee a professed Philosopher, or a direct member of the vulgar.

CHAP. 37.

All offices of man in this world are to bee proportionate by mutuall affections. Hast thou a father? that name commands thy diligent care of him, and thy forbearance of him in all things: binding thy patience to endure his worst callumnies and most iniurious violence.

ces. Imagine him a wicked man : hath nature then allotted thee a good father ? no, but a father shee hath: well, then doe thy duty to him with all diligence, stand not to examine his actions, but to foresee, that in all thine actions vnto him the ordinance of nature be kept inuiolate . So shall no man hurt thee, vnlesse thou list thy selfe : and when thou supposest thy selfe hurt, then shalt thou bee hurt indeed. This is thy way to discerne the duty of a neighbour, a citizen, or an Emperour, by a dayly speculation of their mutuall concords.

## CHAP. 38.

Know, that the first and  
formost point of religion is  
a true beleefe: to bee assu-  
redly perswaded, that there  
is a God, and that he sway-  
eth the state of the whole  
vniuerse, in goodnesse and  
in iustice: that we must obey  
him, & assent vnto his com-  
mands in the smallest condi-  
tion: approouing all his ac-  
tions, and following their  
directions as the effects of  
that purest & most glorious  
*Intellect*. Thus dooing, thou  
shalt neuer haue cause to  
repine at him, nor to repute

him

him negligent of thee. Now this cannot bee, vnlesse thou reiect the things that lye not in thy power to dispose of, and place the whole nature of good and euill in those things whose order is tyed vnto mans owne discretion. For if thou binde, either goodnesse or badnesse to any of the other, it is vnpossible that thou shouldst not accuse the author of them, and grow into an hate of him, whensoever thou art deceiued of what thou desiredst, and fallest into that which thou soughtest to aloyd. For it is inherent in euery creature



by nature, to abhorre and  
eschue the originall causes  
of all that seemeth hurtfull,  
as well as the effects them-  
selues: and contrarywise, to  
follow, and admire the cau-  
ses and productions of all  
that seemeth vse-full. Hee  
therefore that thinketh him-  
selfe iniured, hath small  
reason to reioyce in that  
hee seemeth to iniurie the  
other againe: for it is im-  
possible that losse should  
bee parent vnto true de-  
light. But this erronious  
conceit, maketh the sonne  
to disparage the father,  
when hee doth not al-  
lowe him enough of that

which

which opinion holdeth for a true good, and this made *Eteocles* and *Polinices* go together by the cares for their fathers Empire, because they thought there was such a deale of happineffe included in foueraignty. This maketh the husband-man curse the heauens one while and the sea-man another while: the merchant also, & the man that burieth his wife or children: For these mens piety is inseperably chained vnto their profit. But he whose endeuor worketh for a due moderation of his desire, & dislike, herein laieth down a good ground

for

or his piety also. Now as  
or sacrifices and offerings,  
let each one obserue the  
custome of the land where-  
in hee liueth : dooing it  
with purity, parsimonie, di-  
ligence, cleannesse, and  
with-in the compasse of his  
ability.

CHAP. 39.

When thou goest vnto a  
diuinatour, remember that  
thou knowest not the end of  
that thou goest about, but  
goest to learne that of him.  
But if thou beest a Philo-  
sopher, thou knowest the  
quality of it ere thou goest.

For if it concerne a thing that is not in the power of man, it is impossible that it should bee either good or euil. So that when thou comest to the Sooth-sayer, be sure thou leaue both dislike, and desire behinde thee: otherwise, thou shalt neuer approach his face without feare. But sette downe thy staffe at this, what euer the end bee, it no way concerneth thee: For thou hast power to make vse of it, come in what shape soeuer it will: And in this none in the World can bee thy hinderance. And therefore come to the Goddes, as to

thy counsellors with a bold spirit : and when thou hast hard their wils, remember who are thy Councellors, and how great a contempt thou shalt committe in disobeying their direction. But if thou come to the Oracle (as it pleased *Socrates* to do) about a thing whose whole consideration relyeth vppon the euent; & wherein neither Art nor Reason can aide thee with knowledge of the dependances, then must thou ruminare vpon the first head therof: therefore if thou beest to vndergo the defence of thy friend or countrey w danger of thine own per



son neuer go to aske the *Au-  
gure* whether thou shouldst  
defend them or no. For if he  
tel thee the intrailles presage  
misfortune, it is likely that  
he meaneth eyther of death,  
or the laming of some mem-  
ber, or of banishment. But  
then comes reason on the  
other side, and this withall:  
The daunger that I vnder-  
go, my friend and countrey  
vndergoeth also with mee.  
And therefore herein take  
councell of that great Py-  
thian Prieste, who expel-  
led one out of the Temple  
for not helping his friend in  
a mortall extremity.

## CHAP. 40.

Prescribe thy selfe a certaine forme of lawe to obserue, both in thine owne speculation alone, and when thou also conuersest with others.

## CHAP. 41.

Silence generally is a thing of great approbation: so is the breuity of speech together with the necessity of the thing spoken. Wee should bee sparing of our tongues, neither admitting euery occasion of talke, nor

every subiect in our talke, as  
to discourf of fencers, plaies,  
wraftlings, drinkings, the  
common bumbast of euery  
mans conference. And when  
wee speake of men, lette  
our especiall care be to keep  
our selues either from com-  
mending any man or censu-  
ring him, with others.

CHAP. 42.

Adapt the discourfes of  
thy friends vnto thine owne  
as neare as thou canst: but  
if thou beest in strange com-  
pany be silent.

**CHAP. 43.**

Let not thy laughter be  
profuse, nor be led by every  
light occasion.

**CHAP. 44.**

If thou canst possibly, let  
neuer oth proceed from thy  
lippes : at least do what may  
by all meanes be done to a-  
uoyd swearing.

**CHAP. 45.**

Auoid the vulgar ban-  
quets, reuels and compota-  
tions: and when occasion ser-

ueth curbe thy selfe most  
stricktly, least thou slippe  
into the common gulfe of  
licentious custome. For  
know that hee that is foule,  
without all question will in  
time defile him that conuer  
seth with him, were he neuer  
so pure before.

#### CHAP. 46.

Lette thine vse of bodi-  
ly necessities neuer extend  
further then the bodies ser-  
uice of the mind requireth:  
let thy meat, drink, apparrel,  
house and seruants bee all  
within the limits of parsim-  
onious nature: far be those

thinges



*Ephesians*  
things from thee, which tend  
to pomp and ostentation.

**CHAP. 47.**

Vntil thou takest a wife abstain with all thine indeauor from veneriall delights: but being married, vse it lawfully, so it bee with modesty. But neuer vpbrayd those that vse it before, nor taunt them with their incontinency, nor boast of thine owne abstinence in that kinde.

**CHAP. 48.**

If one come and tel thee,

---

Such

Such a man flandered you thus or thus : neuer stand to apologize for thy selfe: but answer him againe only thus: hee knoweth not mine other faults, for if he did, he would neuer haue reckoned only those you tell me off.

#### CHAP. 49.

There is no necessity of thine often going to the plaies, or to the prizes: but if thou hast any spare time, go, so that it may appeare that thou respectest only thy selfe in these cases, that is, that thou would haue him only to winne the prize, that

winneeth

winneſt it, and that only to  
be acted which is acted: ſo  
ſhall thy thoughts remaine  
vndiſturbed. But for the  
whootes and cries, & laugh-  
ters, and other turbulent  
motions, auoid them vtterly.  
And when thou goeſt from  
the play-houſe, neuer talke  
much of that which beſell,  
it no way concernes thy re-  
formation. If thou doe not  
as I ſay, then all the people  
wil perceiue that thou waſt  
taken with admiration of the  
goodly ſhewes.

## CHAP. 50.

Be not ouer-haſty of haun-

ting

ting the Lectures : But when thou dost go to them, carry thy selfe with all gravity and constancy: and giue no man cause of perturbation.

### CHAP. 51.

When thou hast a businesse with any man (especially if he bee of the Nobility) thinke with thy selfe what courtesocrates or Zeno would take in such a case. So shalt thou bee sure to haue a rule of reason, and thereby thou shalt perform thine affaire with a perfect *Decorum*.

## CHAP. 52.

When thou art to go speak with a great man, presuppose with thy selfe: faith he is not at home, or, he is busy, or, I shall hardly get to the speech of him, or it may bee hee will not respect me. If thine occasion bee so that thou must go thus, why bear these ordinary occurrents, & neuer say vnto thy self, I haue knowne him keep a lesser state: to say thus, were common grosenesse, peculiar onley to him that railleth at externall shadowes.



## CHAP. 53.

Amongst thy friendes, be-  
ware thou neuer stand tedi-  
ously discoursing of thine  
owne employtes or perils:  
For though the remembe-  
rance thereof be delightfull  
vnto thee, yet the recoun-  
ting of thy fortunes is no-  
thing: so pleasing vnto o-  
thers.

## CHAP. 54.

And euer more auoid the  
playing of the Buffone, and  
procuring of others laugh-  
ter: for thence may a man

soonest of all slippe downe  
into the basenesse of vulgar  
behaviour : And this is a  
thing that is of great force in  
diminishing thy friendes  
good likings of thee.

CHAP. 35.

And it is a dangerous en-  
terprize to enter into dis-  
courses of obscenity : when  
such an accident falleth out  
(if thou canst conuenient-  
ly) checke the author of such  
an vnciuil Theme: but if thou  
canst not well doe that,  
then print thy dislike of  
such an argument in thy  
lookes, and silence, and by

that

that meanes giue him notice  
of his error.

**CHAP. 56.**

If thy imagination present  
thee with any delight, clap a  
bridle on thy thoughtes im-  
mediatly, least thou be born  
headlong away therewith.  
Examine the thing it selfe,  
and take some time for thy  
selfe to deliberate : which  
done, recollect both the  
times, namely wherein thou  
maist inioy the pleasure, and  
that wherein after that fruitiō  
thou art sure to feele dislike  
& discontent, lay these two  
spaces together, & compare

them with this, that if thou abstaine, thou shalt haue cause of ioy, and occasion to commend thine owne circumspection. If thou beest the to vnder-go any delightful actiō, take heed that thou beest not intangled in the sweete inticements thereof: but sette this against them all: O how much more excellent is it for a man to haue his conscience tell him that he hath conquered all these allurements!

## CHAP. 57.

When thou performest any thing that thou hast

resol-

resolved, bee not ashamed  
of the publike eye, what euer  
the vulgars censure bee of  
thee. For if the act bee  
vnlawfull, then abhorre  
to resolve of such a thing,  
but if it be not, why shouldst  
thou feare a false reprehension?

### CHAP. 58.

As in this proposition,  
*It is Daye, and it is Night,*  
the partes beeing seuered,  
haue both their force in a  
true signification, but bee-  
ing conioyned, signifie no  
truth at all: So at a banquet  
to fall to the beste dishe



at first & to flie al at the fay-  
rest, is for the bodies good  
that is fed therewith: but con-  
sider the presence of the  
guests, and it is an act incur-  
ring foule disgrace. VVher-  
fore whē thou art inuited to  
a feast, remember this, that  
the cates y ar set before thee  
are to bee prized by the re-  
spect of the body: and yet  
ther is a reuerence due to the  
maister of the feast, and that  
must needs be obserued.

CHAP. 59.

If thou vndergo a function  
beyond thy power to dis-  
charge, y must needes both

performe that vndecently,  
and likewise thou neglectest  
another, which thou mightst  
execute with full decency.

CHAP. 60.

Even as in thy walkes  
thou hast a care to auoyd  
the treading vppon nayles,  
or the wresting of thy fectes:  
So in the mayne course of  
thy life beware that thou  
hurt not thy minde, the La-  
dy of thy works, and thine  
actions gouernesse. This if  
wee would looke well vn-  
to in all our designs would  
make vs proccede vnto our  
enterprizes with farre more

heed and dilligence.

CHAP. 61.

A mans purse is limited by his body, as the shooe is by the foote. If thou keepe a meane, a meane will keepe thee: but if thou excede thy bound, thou art in the direct way to headlong ruine: as it is euen in ones shooe. For if thou goest beyond thy necessary accoutrement therein, then first thou must haue a shooe buckled with Golde, and then a Veluet shooe, and then an imbrothered one: For

the

the thing that once leapeth  
ouer the meane, runneth  
eternally without limita-  
tion.

## CHAP. 62.

A woman as soone as  
euer shee reacheth foure-  
teene, obserueth that men  
begin to carry an eye of  
obseruation vpon her, and  
therfore she perceiuing that  
there is no vse of her but  
in a mans armes, beginneth  
to tricke vppe her selfe,  
and all the hope shee hath,  
is in her comely wearing  
of hir clothes. But it were  
a labour worthy commen-

dations to gine them all to  
vnderstand that they haue  
no way in the worlde to  
procure them-selues cre-  
dite, but by their modestie,  
shamefastnesse and sobriety.

CHAP. 63.

The true signe of a stupid witte is, to bee alway conuersant in corporall matters: As in long exercise of the body: in much eating, drinking, stoo-ling, or in excessiue practise of *Venus* her prescriptions. These thinges are to bee sodainely dispat-

ched



ched : The serious deliberation of thinges is peculiar to the mentall fruition.

#### CHAP. 64.

When-soeuer any man hath offended thee in word or in worke, remember this, that it was an opinion that told him hee did as be-fitted him heerein: for it cannot bee that he should satisfie thy liking in this acte, but his owne liking. Now if his iudgemente fayle him, why then hee that is decciued hath the losse fallen on

his

his side . For hee that shall define an vndiscovered truth to bee a lye, wrongs not the truth herein, but is wronged him-selfe, by his misconceite of the truth. Take but these groundes with thee, and thou shalt neuer bee molested by the callumnies of others . For, thou hast this repulse for euery disgrace that shall be objected, *It is but your opinion.*

## CHAP. 65.

Every thing may bee apprehended two wayes, eyther with toleration, or with

impatience. If thy brother offer thee iniury, doe not consider it is an iniurious part, for so thou shalt decline vnto the impatient apprehending of it, but reuolue this in thy thoughts, that he is thy brother, borne and brought vpp together with thee: so shalt thou apprehend the wrong done with a minde intending mitigation.

CHAP. 66.

There is no coherence in these assertions, *I am richer then you, and so I am better then you. I am more eloquent*

*then*

then you, therefore I am your better: there is more a great deale in these: I am richer then you: therefore my wealth is above yours, I am more eloquent then you: therefore, my pleading exceedeth yours. But thou thy selfe art neither wealth it selfe nor eloquence.

## CHAP. 67.

If any man be briefe in his bathing (or in any other exercise) thou maist not say that he hath done it badly, but briefly. If any one drinke much wine, say not that he hath drunke badly, but

large

largely. For before thou censure him, how knowest thou that hee hath offended herein. So shalt thou get the true knowledge when to censure the things thou seest, and when to approoue them.

### CHAP. 68.

Neuer professe thy selfe a Philosopher, neuer dispute of learning amongst the vnlearned. Neuer discourse at a feast of the best formes of eating or drinking, but eate and drinke as best befitte thee. And remember that

---

this



this was *Socrates* continuall course, for auoyding of ostentation: they that desired hee should commend them to the Philosophers, frequented his company, and hee lead them away, vnto them whom they desired to follow: So easily did hee suffer him-selfe to bee neglected.

#### CHAP. 69.

If thou chance to be present at any discourse of the precepts of learning, held in an vnlearned audience, be it thy study to bee silent: for it is a dangerous thing to

speake

speake any thing with-out  
due premeditation. If any  
one call thee an ignorant  
creature, and thou feelest  
not thy selte offended here-  
with, know that thou hast  
laide a good foundation for  
knowledge. For the sheepe  
doe not bring their fodder  
to the shepheards, and shew  
them what they haue eaten,  
but decocting the meate  
they haue feede vppon,  
give the prooffe hereof in  
their wooll, and in their  
milke. Let not therefore the  
vulgar bee eare-witnesse of  
thy words, but eye-witnesse  
of thy workes, which are the  
effects following the due

digestiō of verbal precepts.

CHAP. 70.

Art thou parsimonious in the keeping of thy bodye? then be not proud of it. Dooſt thou drinke water? let no ordinary occasion make thee affirme so much vnto others. If thou resolve to vnder-take any paines for thine owne benefite, and not for others, doe not proclaime it before the Gods, but if by chance thou bee greatly a thirst, reſtraine thy desire by spitting forth the water that thou haſt taſted, but when thou haſt done,

do not tell this to any other.

CHAP. 71.

It is a true marke of vulgar basenesse for a man to expect neither good nor harme from him-selſe, but all from externall euents. Contrarywiſe the true note of a Philoſopher is to re- poſe all his expectation, vpon him-ſelſe alone.

CHAP. 72.

Theſe are the tokens of proficiencie in goodneſſe: to reprehend no man, to praiſe or diſpraiſe no man, to traduce

no man, to be silent in ones owne commendations, touching his place, or knowledge: to lay the fault vpon ones selfe in all his encombrances: to contemne those that praise him in his owne heart: to auoide the defence of him-selfe in any reprehension: to walke like a weake man, softly, and to haue a perpetuall care, that the state hee aymeth at, bee not snatched from him ere hee can attaine it: to include all his desires in him-selfe: to lay his whole dislike vpon the opposites vnto our naturall goods: to beare a moderate affect in



all things : to neglect his being held a foole, or an ignorant fellow: and finally, to keepe a guard ouer himselfe, as ouer a treacherous enemy.

### CHAP. 73.

If thou shalt happen to heare any man brag of his faculty in vnderstanding & expounding the writings of *Chrysippus*, say thus to thy selfe : had not *Chrysippus* writte obscurely, this fellow had wanted matter to boast of. But what is the ayme of my study ? the knowledge of nature, and the following

of that knowledge, who shall teach mee then? *Chrysippus* saith one. Well, to *Chrysippus* I goe. But now cannot I conceiue him. Well, then must I goe seeke an expositor: so then as yet I haue done nothing worth naming. But when I haue gotten an expositor, then remaineth it that I make vse of all his instructions, and there is the matter of most moment. But if I stand onely in admiration of his acute expositions, why then what prooue I but a *Grammarians* in steed of a *Philosopher*? sauing onely this, that I read *Chrysippus* in steed of *Homer*.

There

Therefore when any one in-  
treateth me to read *Chrysip-  
pus* to him, I am ashamed,  
because I cannot confirme  
my doctrine with my deeds.

---

**CHAP. 74.**

Be it thy care to obserue  
all these as decretall lawes,  
neuer to bee violated, but  
that repentance must fol-  
low the transgressor. And  
what-so-euer other men do  
talke of thee, contemne it,  
for thou hast not their  
tongues vnder thy dispo-  
sing.

---

**CHAP.**

## CHAP. 75.

How long will it be ere thou fasten thine holde vpon excellence, & abstain wholly from violation of reasons positie degrees? Thou hast as good rules giuen thee for thy reformation, as could possibly bee prescribed, and thou hast imbraced them: Why then dost thou looke for any more maisters, and deferrest to reduce thy selfe vnto order, vntill some such man appeare: Thou art now past a boy: add maturity enstileth thee a man. If therefore thou continue still in

thy

thy neglect, adding delaye  
vnto delay, purpose to pur-  
pose, and putting of all  
things vntill to morrowe,  
will it not bee as appa-  
rant as the light, that thou  
shalt neuer profite any  
thing, but liue and dye a  
man of base condition?  
assure thy selfe it will. Bee  
wise then, and put thy selfe  
into the course of a full  
man, and make that which  
thou seeest to bee good, the  
perpetuall lawe, and inuol-  
lable rule of thine actions.  
And when thou meerest  
with labour or delight, with  
honor or with disgrace, then  
tell thy selfe that now thou



art in the Olympike games, that now there is no starting back : and that onely our stay, or encombrance, may either detaine thy progresse long, or destroy it for ever. Thus became *Socrates* the man that he was, being his owne furtherer in all attempts, and following the directions of none but Reason. And as for thee, though thou beest not a *Socrates*, yet oughtest thou to liue as one that intendeth to attaine to *Socrates* his perfection.

**CHAP. 76.**

The first, and most necessary precept in all Philosophy, concerneth the use of their decrees, as in this, of speaking ever more the truth. The next, disposeth of the demonstrations, as in this; why must one speake ever more true-lye? the third, confirmeth and distinguisheth both the former, as thus; How can this bee a demonstration? what is a demonstration? what is the demonstration here? what is y<sup>e</sup> consequence? what is the difference? which

is the truth ? which is the  
falshood ? So that this third  
place dependeth necessarily  
vpon the second, and the se-  
cond vpon the first: But the  
base, the foundation, and  
most necessary place of all,  
is the first. But wee take  
another course, wee keepe  
(all of vs) a terrible coyle  
with the third place, bea-  
ting our braines wholye  
about that, whilest the first  
in the meane space lieth out  
of all custome, vnrespected  
of any man. And therefore  
wee doe incurre the offence  
of lying: yet euery one  
hath the demonstration that  
one should not lye at his

tongues

tongues end.

CHAP. 77.

In all our enterprises wee should pray thus: *Jupiter* thou high and holy God, and thou ô changelesse *Fate*, direct mee to the end, that your immutable determinations have assigned mee; for I will follow your appointments most cheerefully: and if I would not doe so, I were a villaine, and yet must forward vnto what you haue allotted, whether I would or no.

## CHAP. 78.

Hee that can adapt his affects vnto necessity, here-in performeth a part of wisdom, and is in some sorte priuie to the designes of the deities.

## CHAP. 79.

And oh what a worthy saying was that third speech of his. Why if it bee GODS pleasure, Crito, GODS pleasure be fullfilled: It is in the power of *Anytus* and *Melitus* to kill mee, but to doe mee any

hurt



hurt, is a thing surmount-  
ing all their proiects what-  
so-euer.

*The end of Epictetus  
his Manuall.*

F 4

that is a thing inordinant  
ing all their projects what  
to cover.

The end of Epistatus

19 AP 58

F.4

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**The table of Cebes,**  
the Theban Philo-  
sopher:

*Containing a prescript method  
for the well ordering of  
the life of man.*

**A**S wee were walking in  
the temple of Saturne,  
and viewing the diuerse  
gifts of charitable persons,  
amongst the rest wee espied  
a table, hung vp before the  
doore of the Oratorie, con-  
tayning many strange, and  
vncouth resemblances, the  
meaning whereof wee could  
not possibly coniecture,  
for the picture bare neither

*Cebes his Table.*

the forme of citty, nor of campe, but it consisted of three parkes as it were, or enclosures: one, a large one, and within that, two other, a greater and a lesser. In the greatest enclosure of all, there was a gate, about the which was a great concourse of people drawne: & within, there were a many in the formes of women. In the entrance, there stood the picture of a graue aged man, who seemed to giue some directions to the persons as they entred, much talke had wee about the signification of this portraiture, but none could com-

ceiue

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*Cebes his Table.*

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ceiue truely what it should intend. At last, as we were in this doubt, an ancient man that stood by, stept vnto vs, and told vs: Strangers (quoth he) it is no wonder if this picture trouble you to vnderstand the true meaning thereof: for there are but fewe of our owne Cittizens that can giue the true interpretation hereof as hee that offered it, intended. For it was none of this city that gaue it, but a stranger, a worthy man, and a true follower of *Pythagoras* and *Parmenides*, both in doctrine and conuersation, comming

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*Cebes his Table.*

to this Citty ; dedicated  
both this Temple, and this  
Table vnto the seruice of  
GOD *Saturne* . Did you  
know the man Sir, quoth I?  
yes, quoth hee, that I did,  
and was an auditor of his  
admired doctrine a long  
time, for euen in his yonger  
yeares, his instructions bare  
great perfection, and lustre:  
many a time haue I heard  
him teach the exposition of  
this table vnto his follow-  
ers. I beseech you sir, quoth  
I, if your businesse be not of  
greater import, to expound  
the meaning hereof vnto vs,  
for I assure you, our desires  
to know it are vehement.

Truly

## *Cebes his Table.*

Truly strangers (quoth hee)  
and my leasure serueth mee  
to satisfie you, but you must  
take one caueat with you,  
more then you are aware off,  
and that is this: the exposi-  
tion hereof is attended with  
much danger. What dan-  
ger sir, quoth I? Mary this  
quoth he: if you giue good  
care vnto the discourse that  
you shall heare, and fix your  
memories with a true vn-  
derstanding, it will crowne  
you with wisdom and bea-  
titude: if not, it will plunge  
you in a boundlesse depth  
of all dulnesse & misery. For  
this explanation resembleth  
the riddle of *Sphynx*, wher-

with

*Cebes his Table.*

with thee vsed to, intrappe  
poore passengers, he that  
could vnderstand it, passed  
safe, but hee that did not  
was sure to pay for his igno-  
rance with his life. Euen  
so is it here. For *Ignorance*  
is a Sphynx vnto man. And  
this obscure picture, con-  
teyneth a description of  
all the good and euill that  
lackeyeth the life of man:  
As also of all that which is  
indifferent and pertaketh of  
neyther. Now if a man con-  
ceiue not this aright, it will  
not dispatch him at once,  
as the Sphynx did those that  
fell into her claws: But  
it will infect his whole

*Cebes his Table.*

life w a continual corrosion;  
and such a torment as those  
seek, who being condemned  
& giued, do euery moment  
expect the hand of the hang-  
man. But contrarywise, if  
one apprehend it with a true  
conceir, Ignorance breaketh  
his owne necke, and the  
whole course of his life that  
vnderstandeth it aright, shal  
be replenished with perfect  
beatitude. Marke my words  
therefore well, and lette  
them not go in at one eare  
and out at another. Lord  
God (quoth I) how haue you  
inflamed vs with a desire to  
heare this relation, if all be  
thus: yes assuredly quoth he

*Cebes his Table.*

it is euen thus: Proceed fir  
I beseech you quoth I, for  
wee bee no negligent audi-  
tors in a matter of so great  
hope, or so great hurt vnto  
the hearers. So the old man  
lifting vp his staffe, and poin-  
ting to the picture: See you  
this incloser, quoth he? Yes  
very well: why then marke  
me: This is called LIFE:  
and the great multitude you  
see flocke about the gate, are  
such as are to enter into the  
the course of this life. And  
that old man whom ye see  
with a paper in one hand, &  
seeming to point out some-  
thing therein with the other,  
is called, Lifes GENIUS.

Hee



*Cebes his Table.*

Hee instructeth those that enter, what methode to obserue in their course of life, and layeth them downe what they must follow, vpon perill of their owne destructions. I pray you what kinde of life (sir) doth hee direct them to follow, said I? or how doth hee will them to proceed? See you not a Throne, quoth hee, neere vnto the gate as the people goe in, and a woman sitting thereon with a visor on her face, in queint appa-  
rell, and a cup in her hand? Yes that I doe, quoth I, what is shee? It is IMPOS-  
TURE, quoth hee, that sedu-

certh

*Cebes his Table.*

ceth all the world. What doth she? she drinketh of her owne brewing vnto all men liuing, what drinke is it? It is *Error*, quoth hee, and *Ignorance*: and how then? why when they haue tasted of this cuppe, then enter they, the course of life: Why but tell mee sir, doe all then drinke of *Error*? All quoth hee, but some indeede drinke more, and other some lesse.

And behold, see you not a crue of women attired like whores, there within the gate? yes, sir. Why those are called *Opinions*, *Desires*, and *Pleasures*,

and

*Cebes his Table.*

and as soone as any come  
in at the gate, presently  
these run dancing to them,  
fall to dalliance with them  
and so lead them whether  
they list. Whether lead  
they them, said I? Some to  
security, said hee, & some to  
ruine, by *Impostures* meanes.  
Oh worthy sir, how dange-  
rous a drinke haue you  
told me of! Nay, when they  
come first vnto men, quoth  
hee, they make them promi-  
ses of all delights, of perpe-  
tuall security in perfect bea-  
titude: now the men, being  
drunke with the *Error*, and  
*Ignorance* that *Imposture*  
presented them, cannot

for

*Cebes his Table.*

for their liues finde the right way to that good course, but goe wandring about they know not whether, as you see them described in the picture. And you see them that were entred before, goe round about as these women direct them. I doe indeed, quoth I; but what woman is that, that stands vpon that round stone, seeming as though shee were blinde, and carrying a semblance of madnesse in her gesture: that same quoth he is FORTVNE, her blindnesse is not single, but accompanied with madnesse, and deafenesse. Why what doth

shee

*Cebes his Table.*

---

shee there then? Shee wanders about, quoth he, taking from one, and giuing to another, and by and by taketh that away which shee gaue but euen now, and bestoweth it vpon a third, without all reason or constancie; and therefore her token there speaketh her nature at full. Which is that, quoth I? her standing vpon that round stone. What is the meaning of that? that her gifts are neuer secure nor certaine. For hee that buildeth his trust vpon them, shall bee sure one day to pay deerely for his credulity. What names beare they? They are

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called



*Cebes his Table.*

called *Fooles* : How cha-  
ceth it that some of them  
weepe, and some laugh? why  
are they not all in one form?  
They that laugh and reioice  
are *Fortunes* fauourites, and  
salute her by the title of  
*Prosperous*. But they that  
wring their hands & waile,  
are such as shee hath depri-  
ued of that which shee had  
giuen them before, and they  
call her *Aduerse* fortune.  
What are her giftes then,  
that they should make the  
loosers lament, and the re-  
ceiuers reioyce? Her gifts,  
are *Reputed goods* : and what  
be those? Ritches, Nobility,  
children, glory, soueraignty,

Empire,

*Cebes his Table.*

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Empire and such like. And I pray sir, hold you these for good? Of that heereafter, quoth hee: let vs now make an end of the tables exposition. With all mine heart sir, You see now that beeing past that gate, there is another enclosure, lying higher vppe, and seauen women accoutred like curtizans, standing without at the entrance. All this I see. Well, one of these is called *Incontinence*, another *Luxury*, another *Auarice*, and another, *Flattery*: & what stand they for there? They watch when *Fortune* bestoweth any thing vpon any man: how then? then

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they

*Cebes his Table.*

they reioyce, and embrace him, and flatter him, and intreate him to staye with them, promising him a life, fraught with all the delight that the most vnbounded affect can desire. If any one doe like this, and tarry with them, hee is tickled with false delight, that hee imagineth his life an heauen, when indeed it is nothing so. For when his vnderstanding returneth, then hee will soone perceiue that hee hath not eaten at their charges, but that they haue eaten vp him, and when they had so done, sent him away with his sound burden of derisio-

And

## *Cebes his Table.*

And now hauing brought al the benefits of fortune vnto nothing , hee must turne drudge to those drabs, suffer all their imperious iniuries, and vndergo all vnseemely offices for their pleasures, as coufenage, sacriledge, treachery, theeuery, and all the rest of that vngratious bea-d-  
roll. And when all those impious trades sayle him, then is hee packt ouer into the hands of *Punishment*. *Punishment*, which is she? Doe you not perceiue a little grate in the picture, behinde those women, and within that, as it were an obscure dungeon? Yes. And a great

*Cebes his Table.*

many women all in tattered  
ragges, and forlorne shapes?  
I see them also. Why that  
same that holdeth the  
scourge, is called *Punish-  
ment*: Shee that leaneth her  
head vppon her knee, is *Sad-  
nesse*. Shee that teareth her  
hayre, hight *sorrow*. There  
standes one also behinde  
them, all deformed, meager,  
and naked, and a woman  
with him, bearing the same  
figure of leane deformity.  
Who bee they? The mans  
name, quoth he, is *Anguish*,  
and the womans *Desperation*.  
vnto these is the ruined man  
passed ouer, and confined to  
liue in dolefull extremitie.



## *Cebes his Table.*

From thence they driue him farther, into the layle of Infelicity, and there shall his captiuity be endlesse vnlesse Repentance bee his baile. Why, what can shee do? Marry shee can deliuer him out of this huge deluge of miseries, and bring him acquainted with another *Opinion*, and another *Desire*, who will guide him vnto the palace of *True Instruction*: and will also proferre to conduct him vnto *False Instruction*. And how then, quoth I? If hee embrace that *Opinion* that giueth him directions in the way of *True understanding* hee shalbe thereby

*Cebes his Table.*

purified, and reformed, and  
runne the rest of his liues  
course in the plentitude of  
perfectiō, beyond the reach  
of all future calamity: other-  
wise, if he do not so, *False in-*  
*struction* will subuert him  
with a new deceit. O God  
(said I) how dangerous is  
this last difference! But what  
shape hath this same *False*  
*Instruction*? Behold yon-  
der other enclosure, saith he.  
So I doe sir. At the portall  
thereof sitteth a woman in  
neate and seemly habite: the  
vulgar and the vainer sorte  
call her *Instruction*, whereas  
indeed hir true name is *false*  
*instruction*. Now they that

## Cebes his Table.

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meane to passe vnto *true Instruction* ? Do all come first vnto this woman. Why is there no other way then this vnto *true Instruction* ? Yes that there is. Who are they then that walke about within that inclosure ? They are the followers of *false Instruction*, imagining in themselves (but al too erroneously) that they inioy the company of *true instruction*. And what are their professions? Some of them are Poets, some Orators, some Logicians, some Musicians, Arithmetique, Geometry, Astrology, Philosophy, Criticisme, and all other professions haue bast-

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*Cebes his Table.*

stars within this ring: nay here are professed voluptuaries also. But what women are those that conuerse with them in the habites of those former, amongst whome you reckoned *Incontinence* and her fellows? They are the self-same. What, do they come hether also? That they doe, but not so ordinarily as else-where, into the first enclosure. And do the *Opinions* come thus far also. Yes verily doe they: for the drinke that *Imposture* giueth these, euen at first, is not yet out of their heads, they doe as yet smell of the dregs of *Error* and *Ignorance*: nor shall

they

they euer be quitte of their  
*Opinions*, or their other vices  
vntill they renounce the cō-  
pany of *False Instruction*, and  
take them-selues to the true  
course, & taking the potion  
that is called *Errors purgatiō*,  
thereby vomit vp all & euils  
that offended their mindes,  
as their *Opinions*, their *Igno-  
rance*, and all their other en-  
ormities: for so shall their  
consciencs be perfectly cu-  
red. But as long as they re-  
maine with *false Instruction*,  
they shall reuer be through-  
ly sound, nor shall their dis-  
ciplines helpe them away  
with any one incōuenience.  
Which is the way then that

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*Cebes his Table.*

---

leadeth vnto *true instruction*.  
Why look you here, see you  
this high place that seemes  
as desert and vnhabited.  
Well sir, I see it. Then you  
see that little gate, and the  
way there before the gate,  
which looks as if it were but  
little vsed, lying in such a  
steep descent of that craggy  
rock. That I see also: you see  
more-ouer that hill there,  
that is enuironed on eyther  
side with inaccessible cliffes,  
having onely one narrow  
path whereby to ascend it:  
True sir. That same path, is  
all the way wee haue to *true  
Instruction*. Truly sir mee  
thinketh it is almost impos-

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sible

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*Cebes his Table.*

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sible to get vp it. You marke that steepe rock then by that other hill. So I doe. And see you not two lusty and comely *Viragoes* standing thervp-pon, & reaching forth their hands in manner of a cheerful inuitation. I see them well, but how call you their names? One of them hight *Continency*, and the other *Tollerance*: and they are sisters. VVhy doe they reach forth their hands? They encourage the travelers that come that way, to bee of good cheere, and to desie desperation the daughter of sluggishnesse; assuring them, that after a

*Cebes his Table.*

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leadeth vnto *true instruction*.  
Why look you here, see you  
this high place that seemes  
as desert and vnhabited.  
Well sir, I see it. Then you  
see that little gate, and the  
way there before the gate,  
which looks as if it were but  
little vsed, lying in such a  
steepe discent of that craggy  
rock. That I see also: you see  
more-ouer that hill there,  
that is enuironed on eyther  
side with inaccessible cliffes,  
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True sir. That same path, is  
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*Cebes his Table.*

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*Cebes his Table.*

little toile, the whole residue  
of their life shalbe reapt with  
happy tranquillity, and that  
if they will climbe but a lit-  
tle, all the way after shall bee  
most plaine and easie. But  
when they come to the rock  
how shal they doe to ascend?  
I see no meane they haue to  
mount so steep a cliffe. True,  
but the two sisters do come  
downe them-selues from the  
toppe, and lending them  
their handes, pull them vppe  
by degrees. After they are  
gotten vp a little way, they  
bidde them rest a little, and  
then they bring *Fortitude &*  
*Confidence* vnto them, and  
passe their wordes to bring

them



## *Cebes his Table.*

them to the presence of *True Instruction*, shewing them how plaine and how pleasant the tract is, now that they haue surmounted the former difficulty, and how cleare it is from all craggess and incombrances, as you see in the Table. So indeed it seemes. And see you not that wood, and before it, as it were a pleasant launde, or meade? Al full of light & delight? Right: and in the midst thereof another enclosure w<sup>th</sup> a gate vnto it? There is so: but how cal you that enclosure? may it is called *& habitation of the blessed*, for in that place are al the vertues resident w<sup>th</sup>

beati

### *Cebes his Table.*

beatitude. Truly it lookes like a delightfull abode. You see then that goodly matron that stands by the gate, with a constant eie of a midle age, rather inclining to fiftie, in a plaine and vngarnished habite, and standing vppon a stone not round but cubike, and directly square? Shee hath two other women also neare her that seem to be hir daughters. So they do. The midmost of these three is called *Instruction*. she of the one hand, *Truth*, and she on the other, *Perswasion*. But why doth *Instruction* stand vppon a square stone? To shewe that the path which

leadeth

## *Cebes his Table.*

leadeth vnto her is faire and  
firmer and that her gifts doe  
blesse the receiuer with fruits  
of security. What doth shee  
giue? She giueth *Confidence,*  
*Security, & Acquittance from*  
*troubles.* And what vse of  
those? By these man vnder-  
standeth that his life is now  
to continue voide of all per-  
turbations. Oh glorious, oh  
gratious gifts quoth I! but  
why doth she stand without  
the enclosure? to cure the  
trauellers, & giue them her  
drink before they enter, and  
then to admit them passage  
in, vnto the vertues. How is  
this good sir quoth I? In  
truth I conceiue you

not.

*Cebes his Table.*

not. You shall, quoth hee.  
It is heere; as if a person  
greatly diseased should be-  
take his body to the cure of  
the Phisitian: now hee, first  
of all, purgeth away the  
causes, and nutriment of the  
malady, and then corrobo-  
rates the vitalls, and finally  
confirmeth the body in per-  
fect soundnesse. Now if the  
person had contemned the  
counsell of Phisicke, hee had  
been deseruedly giuen ouer  
to the tyranny of his disease.  
This I conceiue, quoth I.  
Well, euen thus quoth hee,  
do men approach this stati-  
on of *Instruction*, which as  
soone as they arriue at, pre-

sently

*Cebes his Table.*

sently shee cureth them, gi-  
uen her owne receipt vnto  
them which purgeth out all  
their Ingulphed euills, as by  
vomit or eiection. What are  
the euills they cast vp. *Error*  
and *Ignorance*, both which  
they drunke from the hand  
of *Imposture*, *Arrogance* also,  
*Auarice*, *Desire*, *Incontinence*,  
*Anger*, and all the poy-  
sons which they swallowed  
downe while they were in  
the first enclosure. And  
whether doth shee send  
them hauing purged them?  
Shee letteth them in vn-  
to *Knowledge* and the o-  
ther vertues. Which bee  
they? Why see you not a



*Cebes his Table.*

company of faire & modest  
matrons there within the  
gate, amongst whome there  
is not one that seemeth  
painted, or curiously adorned,  
as they before were all?  
I see them: what are their  
names? The fore-most of  
them, hight *knowledge*, the  
rest are her sisters, called by  
the names of *Fortitude*, *Iustice*,  
*Integrity of life*, *Temperance*,  
*Modesty*, *Liberality*,  
*Continency*, & (*Clemency*. Oh  
goodly consort! quoth I.  
How great is humane hope?  
your hopes quoth he shalbe  
complete, if you conceiue  
this relation aright, and apply  
it vnto your courtes

*Cebes his Table.*

in the world. Sir, assure  
your selfe, quoth I, wee  
will omitte no paines here-  
in. Then shall your endes  
bee crowned with security,  
quoth hee. But whether doe  
these *Virtues* lead the man  
that enters? Vnto their  
mother. What is shee? Her  
name is BEATITUDE. Of  
what quality is she? See you  
not a way that ascendeth  
that height there, whereon  
the tower of the three en-  
closures is founded? Behold  
there a faire and flourishing  
marrone, enthroned in state,  
at the portch of the sayd  
tower in goodly raiment, yet  
vntaxable of profusenesse,

with

*Cebes his Table.*

with a crown of roses about  
her beauteous temples. You  
say right sir, what is she? she  
is the person, that is called  
*Beatitude*. And when one  
cometh to her, what doth  
shee? Shee crowneth him  
(quoth he) with delight ad-  
ioyned vnto all the other  
vertues, as they are crowned  
that are victors in dange-  
rous conflicts: what conflicts  
hath he bin in, said I? In ma-  
ny fore ones, quoth hee: and  
hath conquered many a sa-  
uage beast that wounded  
him pitifully, & ouerthrew  
him often: yet brought he al-  
their fury vnder, and now is  
become his owne man, ma-

king

## *Cebes his Table.*

king those sauages serue him now, as hee was forced to stoope to them before: What beasts are they you speake of, sir? I would faine know that. I speake of *Ignorance* and *Error*, first: are not they true beasts? yes, and cruel ones too, quoth I. And then, quoth he, I speak of *Sorrow*, *Anguish*, *Auairice*, *Intemperance*, and the whole *Lernean* fen of vicious habits. All these hath he now at command, whereas before they cōmanded him. O renowned victory, quoth I, and memorably performed! but I pray sir tell me this, what force is there

in

*Cebes his Table.*

in the crowne shce giueth  
him? A blessed force (young  
man) there is in that crown.  
He whose browes it encir-  
cleth, shall be really blessed,  
and lift vp beyond the pitch  
of misery: nor shall his blisse  
relye vppon others, but bee  
fully established in him-self.  
Oh what a conquest is there!  
But what doth hee when he  
hath this crowne? whether  
goeth he then? Then the ver-  
tues bring him backe the  
same way that he came, and  
shewe him those that liue  
there beneath, how misera-  
ble and how mischieuous  
their estate is, and how they  
dash the ship of their life a-

gainst



*Cebes his Table.*

gainst the rocks, keeping no course but rowing at randome without all care or compasse: and how they are ledde away to bondage by their foes, some by *Incontinence*, som by *Arrogance*, som by *Auarice*, some by *Vainglory*, some by one mean of ruine & some by another. And out of these giues of perdition they haue no meanes in the world to redeeme themselves, but there they lye in fetters of perturbation, all their liues long. The reason hereof is, they haue forgotte the instruction that *Lifes Genius* gaue them at their ingresse, and so cannot light

*Cebes his Table.*

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of the true course of life. In truth you say well, but why should the *Vertues* goe to shew him the place and perills that hee had already passed? Ile tell you why. At his former passage of them, hee conceiued not the halfe of their maleuolence, nor vnderstood the actions that were done there, almost any thing: but was altogether enuironed with doubts, because of the drinke of *Error & Ignorance* which hee had tasted, which made him imagine that for good, which had no goodnesse in it, and so in like manner of euill. Whereby hee

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was

## *Cebes his Table.*

was thrust into the course of corruption as well as the rest were. But now that he hath attained the knowledge of conueniences, hee both beholdeth the misery of others, and enioyeth felicity himselfe. But when hee hath obserued the misfortunes of these men, what doth hee then? or whether goeth he? faith euen whether hee list himselfe. For he is as secure in euery place as if hee were in the caue of *Corycum*: and let him liue were hee will, hee shall liue in honesty and free from all, euen the least encombrance. All men shalbe as glad of his

company

*Cebes his Table.*

company as the sicke person  
is of the Physitians why but  
shall he neuer more stand in  
feare of those beasts you  
spoke of? shall they haue  
no more power to touch  
him? no, not a iot. Hee shall  
stand at defiance with *Sor-  
row, Trouble, Incontinence,  
Auarice, Need*, and all other  
extreames whatsoeuer: hee  
shall check and curbe them  
now as he pleaseth, who be-  
fore plagued him worse  
then the stings of adders,  
and as the serpents that kill  
all other things with their  
poyson, meddle not with the  
viper, because his owne ve-  
nime is an *Amulet* against all

theirs:

*Cebes his Table.*

theirs : so likewise shall no euill approach this perfect man , because in himselfe hee hath a preseruatiue against all their infections . All this is well, quoth I : but I pray you sir tell mee this : I see a great company descending the hill as it were, some with crownes on their heads , seeming to exult and reioyce, and others without crownes looking like despayring men, with their heads and legges all bruised, and diuers women seeme to detaine them: what are these? They that weare crownes, are the adopted sons of *Instruction*,

ould

H

and



*Cebes his Table.*

and reioyce at their adoption. The other, are some of them reiectcd by her, and so fallne into miserable estate: others, beeing weakened by *Sloth*, when they had gotten vp as farre as *Tolerance*, turned back againe, and so tell a wandring they knew not whether. But what are the women that follow them? There is *Sorrowe*, *Trouble*, *Desperation*, *Ignominy*, and *Ignorance*. Why then belike all the mischieues that may bee, doe follow them at the heeles. So they do, and when they come back in. o the first inclosure, vnto *Luxury*, and *Incontinence*, they lay all the

blame

*Cebes his Table.*

blame on them-selues, and  
fall a cursing *Instruction*, and  
all that are in the way to her,  
as wretches, & vnfortunate  
fooles, that leaue the tract  
that these now do tread, and  
the pleasures of the first en-  
closure, to goe seeke *had I*  
*wist* and hunt out a courle  
of such unhappinesse, refus-  
ing to stay and share with  
them in their delightfull  
goods. And what are their  
goods? Shall I tell you in  
a word? *Luxury* and *Inconti-*  
*nence*. For like vnto beasts,  
they are all for the belly,  
and imagine the filling of  
that the full fruite of all  
their expected good.

*Cebes his Table.*

But what call you the other women that come downe there, laughing and making semblance of mirth? They are *Opinions*: they carry men vpppe vnto *Instruction*, and when they haue done, come backe, and tell the rest how gratiouſly thoſe they preſented were receiued, and how they are now in ſtate of bleſſedneſſe. Why but doe theſe *Opinions* goe in vnto the vertues? Oh no: it is altogether vnlawfull for *Opinion* to come in the ſight of knowledge, they doe onely deliuer the men ouer vnto *Instruction*, whom ſhee receiuing, they

*Cebes his Table.*

goe their waies to fetch more, as shippes do, that hauing vnladed their fraught make presently forth for a new voiage, taking in other commodities. In truth sir, your comparison is passing good, quoth I but you told vs not yet what it is that *Lines Geminus* sayth vnto those that are to enter the course of life. Hee biddeth them bee of good cheere, quoth hee: and bee you of good cheere also, for I will not keepe a letter of the exposition frō you: we thanke you most humbly sir, sayd we all. Then hee, reaching forth

*Cebes his Talbe.*

his staffe againe , pointed  
vp, saying, see you that blind  
woman vpon the round  
stone there , whom euen  
now I told you hight *Fortune* ? Yes . The *Genius* bids  
them , neuer to giue cre-  
dence vnto her , neuer to  
imagine any solidity in her  
bounties , neuer to hold her  
gifts as your proper goods:  
for that when shee list , shee  
will take them from one,  
& bestow them on another,  
magure all contradiction, it  
is her ordinarye practise.  
And therefore hee warneth  
them , not to delight in her  
beneuolence, nor to greeue  
at her frowardnesse: Neuer



*Cebes his Table.*

to bee conquered either by  
her curstnesse or her cure-  
fies, to giue her neither prai-  
ses nor curses, seeing shee  
doth nothing with discreti-  
on, but hurleth all about at  
fix and seauen, as I told you  
already. Therefore doth this  
*Genius* bid vs neuer wonder  
at her exploits, nor play the  
badde borrowers to count  
another mans mony our  
owne, and to bee offended,  
and hold our selfe iniured, if  
it be demanded againe: for-  
getting that our credite  
lent vs it, vpon condition  
to haue it restored without  
contention. Thus (saith this *Genius*) must

*Cebes his Talbe.*

we stand affected to the benefits of fortune, and to remember well, that it is one of her old trickes to giue, and take againe, and then to giue one farre more, and presently to take away all euery iot, both what shee gaue last, and what she left before. He bids vs therefore take hir gifts, & hauing them, make hast with them to that firme, and constant kinde of bounty: VVhich is that? That which *Instruction* giueth to those that come safe to her Tower to aske it. And what giueth shee? See giueth the *True knowledge of profi-*

### *Cebes his Table.*

*table things*, a guift of vn-  
changeable goodnesse and  
security. To her therefore  
hee wils them all to make  
hast, and when they come to  
*Luxury*, and *Incontinence*, the  
two women afore-named, to  
passe by them speedily, and  
stoppe the eares vnto their  
inucygled perswasions, and  
so to hasten on vntill they  
come vnto *False Instruction*.  
There hee aduifeth them to  
make a little stay, and take  
what they like of her for  
their *Viaticum*, the rest  
of their iourney. And  
then to scowre away with  
all speede vnto the Pal-  
lace of *True Instruction*.

### Cebes his Table.

This is the charge that the *Genius of life* layeth vpon all that are vpon entrance into the first enclosure: Hee that eyther refuseth it, or misaplyeth it, comes home by unhappinesse and ruine. This mine honest friendes is the exposition of this Table: If you would bee further satisfied in any thing else, propound it, and I will resolve you. Gramercy, courteous sir. I pray you then what is it that their *Genius* wisheth them to take at the station of *False Instruction*? Such things as they shall neede. And

what

*Cebes his Table.*

what bee those? Letters, Languages and Disciplines which *Plato* called the bridles of youth, keeping them out of worse imployments.

Must hee that will passe to *True Instruction* needes take these heere, or may hee lette them alone if hee please? Hee need not vnlesse hee list: They are conuenient, but wholly impertinent to vertue.

No? are they not necessary for the bettering of our vnderstandings? Yes, but our goodnesse may haue increase without

them



*Cebes his Table.*

them, yet are they not altogether vn-vsefull. For we may heare a doctrine read by another, and yet it were not amisse if wee could read it in the language our selues, then wee benefit by his reading neuerthelesse: so that one may bee without these disciplines, well enough. I but are not these that vnderstand the artes of a better hability to haue goodnesse infused into them, then others that want those disciplines? No, how should that bee, quoth hee, when they are as badly conceited of the true nature of

good

*Cebes his Table.*

good and euill, and as black with the pitchy touch of vitiousnesse, as others that vnderstand nothing? It is an easie thing for one to bee a deepe scholler, and a maister of all the disciplines, and yet bee as prone to drunkenesse, intemperance, avarice, iniury, treachery, yea and madnesse, as he that neuer sawe the in-side of a schoole-house. There are plenty of those examples, wee neede not goe farre to fetch them. And therefore what prerogative hath learning in the reformation of a mans exorbitances? Truly none

quoth

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*Cebes his Table.*

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quoth I, if things goe thus.  
But why then are those  
schollers in the second  
enclosure, as nearer neigh-  
bours to *true Instruction*  
then the rest?

Ahlasse, saith hee, what  
good gette they by that;  
When wee see often that  
diuers passe out of the  
first enclosure, from *Incon-  
tinence* and the other vi-  
ces, vnto *true Instruction*  
without once resting a-  
mongst those *Disciplinari-  
ans*? What man then can  
avouch their estate bet-  
ter because of their place?  
They are either more  
dull, or more idle then

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others?

*Cebes his Table.*

others? Why sayd I, how is that? Because, saith hee, though those of the second enclosure were cleare from all faults else, yet this alone stickes by them for euer, To professe to know that, *whereof* they are vtterly ignorant: which conceite of themselves, maketh them farre more slacke in the quest of true *Instruction.*

Againe, doe you not see how the *Opinions* come flocking out of the first enclosure vnto them? These are the causes why their state is not an haire better then the others, vnlesse

*Repen.*

*Cebes his Table.*

*Repentance* and they fall once acquainted, and that they bee veryly perswaded that they dwell not with *True Instruction*, but with her counterfeit, which draweth them into errors, and so stoppeth all the meanes of their reformation and passage to security. Wherefore strangers, quoth hee, vnlesse you take this course, and beate this discourse of mine ouer and ouer, vntill you haue gotten the habite thereof ( to which ende you must continue an often reuolution thereof in your meditation, and make it your thoughts principall



*Cebes his Table.*

practise ) you shall neuer  
make vse of any word that  
you haue heard : Sir, wee  
will doe our best endeouours.  
But I pray resolue vs this:  
Why are not those things  
worthy the name of goods  
which *Fortune* giueth vnto  
mans vse ? as life, health,  
riches, honours, children,  
conquests, and such other  
her bounties : and why are  
not their contraries euills?  
this assertiō seemeth strange  
and incredible vnto vs. Wel  
quoth hee, be sure then that  
you answer directly vnto  
that I shall demand. I will,  
quoth I : whether is it good  
for him that is an euill liuer,

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*Cebes his Table.*

to liue, at all or no. It is not good I thinke (quoth I) for him to liue, but rather euil. How then can life (saith he) bee good at all, if it bee euill for him? Because (quoth I) as to the badde liuer, life is badde, so to the good liuer, life is good. So then, you hold life both good and badde. That I doe sayd I. O beware of an absurdity, (quoth hee.) It is impossible for one thing to bee good and euill. For so it should bee both profitable and hurtfull, and likewise alwaies, both to bee affected and auoyded, and that both at

## *Cebes his Table.*

one time. This is an absurdity indeed, quoth I. But if hee that liueth badly, haue a badnesse by living so, how can life but bee badde vnto that man? I but quoth hee, it is one thing to liue, and another to liue badly. That is true quoth I. So then life in it selfe is not bad. For if it were so, it would bee so to the best liues as well as the worst: For all should haue a life that should be a badnes in it self. You say true. VVell then life beeing communicated, both to the good liues & the euil, to liue, of it selfe, is neither good nor euill, no more

then

*Cebes his Table.*

then cutting or burning is,  
both which are good in  
some diseases, but hurtfull  
vnto all sound bodies. So is  
this life: and therefore pro-  
pose this to your selfe: whe-  
ther had you rather liue bad-  
ly, or die honourably? The  
latter should be my choyce,  
quoth I. So then, quoth he,  
death in it selfe is no badde  
thing belike: for it is often  
times to bee preferred be-  
fore life. Most true. Well  
then, sicknes & health, haue  
one and the same respect.  
For occasion may so fall out,  
that it befitteth not the sick  
man to recouer. It may  
be so. Good, waigh ritches

then

*Cebes his Table.*

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then in the same ballance. Suppose that which is often seene: A man hath great wealth, and applyeth it to no good vse: Many such there are. Do not his riches then helpe his beatitude any way? I think not, because of his own badnes. VVhy then very well, it is not wealth, but *wise Instruction* that maketh a man happy. Surely so it seemes. How then can riches be good, when they haue no power to better their possessors? They cannot indeed. VVel, it is besetting then that some should not bee rich at all, because they are ignorant of the true

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vse



*Cebes his Table.*

vse of riches. Nay I am of  
your mind in that. How then  
can that be any way pertai-  
ning to goodnesse, which  
must bee often times with-  
held from the vse of diuers  
persons, so that he y can vse  
wealth, as wealth should be  
vsed, may live well, and hee  
that cannot must needes  
breake downe his owne qui-  
et? you strike on truth in all  
things, sir. Lastly (quoth he)  
it is the esteeme of those for  
goods, or the contempt of  
them as euils, that molested  
and offendeth the cogitati-  
ons of men, prizing them as  
thinges of such excellent  
worth, and the onely con-

ducts

*Cebes his Table.*

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ducts vnto the Court of happiness, and this maketh the vndergo all actions, euen of how wicked a front soeuer, onely for the attaynment of these glosses. These accidents attend on all such admirers of externall shewes, because their dull vnderstandings can no way penetrate into the natures of thinges truly good, they are so graueled in the quick-sands of erroneous *Ignorance*.

*The end of Cebes  
his Table.*

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